

BOSTON RECORDER.

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RELIGIOUS.

For the Boston Recorder.
AGENCIES.

Mr. STOWE.—In the prosecution of my official duties, I find that a great evil arises from an interference of one agency with another. There is no concert on the subject of agencies, and, consequently, there is, at times, absolute confusion in their operations. Let me suppose a case, (and I will suppose one that may occur, and, in a great measure, has occurred,) an Agent for Foreign Missions, on a certain place in relation to his subject, say on the first Sabbath in the year. The Sabbath following appears an Agent for Home Missions, and spreads his subject before the people. On the third Sabbath, an Agent presents the wants of the Bible Society, and, on the fourth, an Agent from the Education Society visits the Parish, and submits his cause for consideration. Perhaps two of these Agents happen to be present in the place at the same time. They all wish to collect funds for the Societies, on whose behalf they act. Now what result may be expected? The people, even good people, become tired of such frequent addresses by Agents, grow disaffected with this kind of procedure, and, ultimately, with the objects presented, through the frequency of presenting them. The ministers, and ministers too, who favor these subjects, and desire to do all in their power to subserve the cause of Christ, become embarrassed and know not what course to pursue in consequence of the irritation or disaffection of their people. Agents themselves feel unpleasantly. They become disheartened, for they do not succeed according to their expectations,—but little money is raised, though much labor is expended and many feelings wounded. Let an Agent follow others in quick succession, and he cannot obtain near the sum of money he would, if some time, say two or three months had elapsed, between his efforts and theirs. This fact I have recently seen illustrated. A few weeks since, I spent a Sabbath at Northampton in the Commonwealth, which I believe had not been visited by any Agent for two or three months, and, after addressing the people in the Rev. Mr. Spencer's Society on the subject of educating poor indigent young men for the Gospel ministry, six Temporary Scholarships, each seventy-five dollars a year for seven years, were subscribed, and another, it is expected, will be raised. Now had an Agent for Foreign Missions, or Home Missions, or the Bible Cause, preceded me on two or three Sabbaths only, I am confident that so large a sum of money would not have been obtained. In other places in the same county, which had been recently visited by an Agent, less proportionately was raised.

Now I take it for granted, that the religious community have arrived at the settled conviction, that the benevolent enterprises of the present day must be sustained, because these efforts are absolutely necessary for the conversion and salvation of the world. The churches then should engage in this work deliberately, systematically, and with full and firm purpose not to relinquish it, till the Millennium shall be ushered in. That this work may be carried on with vigor, there must be the continued efforts of Agents. This fact I suppose, will be conceded by all who have duty to perform in this subject. Those persons, who are engaged in agencies, should act in concert, and so endeavor themselves as to prevent all collision of feeling and interest. In order to this, some systematic mode of operation should be adopted. Would not the following course, if pursued, be wise? Let the great, and, if they may be so called, the fundamental Societies agree upon some method of effort which shall prevent all interference in their movements; for they cannot flourish unless they go hand in hand. Of this description, there are four National Societies, the American Bible Society, the American Education Society, the American Home Missionary Society, and the American Board of Commissioners for Foreign Missions. The other Societies are of a subordinate character, and the most of them are to be viewed as subsidiary to these great Societies. Now let these four National Societies enter into an agreement respecting the procuring of funds—say the Foreign Missionary Society shall send forth its Agents in Massachusetts, if it send any at all, during the first three months in the year. This time shall be allotted to raising funds for that institution. The second three months shall be devoted to the Education Society, the third three months to the Home Missionary Society, and the fourth three months to the Bible Society. Let the order be changed for New Hampshire, say Education Society occupy the first quarter, the Home Missionary Society the second quarter, the Bible Society the third quarter, and the Foreign Missionary Society the fourth quarter. Let the order be changed in the other States. All the agencies in these States for the year shall be performed in these months, and all the money raised in them for these Societies shall be raised during the time allotted to each Society. Let too the order in reference to the months, set apart to each Society, be changed in the different States. If the first quarter be devoted to Foreign Missions one year, let the fourth be devoted to it the next year, and so on in this manner. This would give each Society an equal opportunity for acquiring funds. And it is desirable that this should be the case. It is too late in the day for any one Society to think of monopolizing all the charities of the Christian community. Each Society ought to be patronized according to its wants and importance in the great work of evangelizing the world.

From this method of operation, great good would arise. The Christian community would know when to expect Agents on behalf of certain Societies, could be advertised of the state and operations of them, and the reasons for efforts. The churches, too, would prepare to act, and to act systematically and efficiently. Christians would bear these objects upon their minds, converse about them, and pray for them, and stir up one another to these benevolent efforts. They would in this way be much more likely to appreciate in a proper manner the objects of the different Societies, and not imagine, that one cause alone is the only one which is worthy of patronage or needs assistance. They would know too when application was to be made by collecting and others for funds on behalf of certain objects, and would have their money in readiness, and would not be so liable to let one subscription lap upon another. Their payments, to a very great degree would be made at the time. This is very desirable, as it would save time, and money, and unpleasant feelings. The collection of a subscription, months after it was made, is nearly as difficult as to obtain it at first. This mode of procedure too would prevent all fears with the people or Agents respecting interference. Great good to the general cause of benevolence would thus ensue.

It is asked, When shall the other benevolent Societies present their claims? It may be answered, almost any time; for these, except the American Colonization Society, aim not to obtain large contributions, and many of them are very local and limited in their existence, operations and effects. The American Tract Society has, principally, for its object, the distribution and diffusion of tracts by sale. The Sunday School Union seeks the establishment of Sabbath Schools and the sale of books, suited to the instruction of the rising generation. The American Temperance, the Prison Discipline, and the Seamen's Friend Society, though very important in their character and operations, do not need to make large draughts of money upon the community for their efforts. No better time could be selected for the collection of funds for the American Colonization Society, than the fourth of July or the Sabbath preceding or succeeding it. This object should be remembered at that time, from its political bearing, and the sympathies which would hereby be given on behalf of the degraded and enslaved descendants of Ham.

Such an arrangement would much promote the interests of Zion. Something like this must take place or the Christian community will become totally unfitted for charities. With very little trouble, this whole concert of agencies could be accomplished. Let it be proposed by the American Bible Society, whose next anniversary will be first, and let it be adopted by the other Societies, as their anniversaries take place, and the whole work is done, and may, by the correspondence of their Secretaries, go into operation at once. The above thoughts are thrown out with the hope that they may lead to a discussion of this subject, and to an adoption of some wise and prudent measures in relation to it.

WILLIAM COGSWELL.

CONGREGATIONAL CHURCH ORDER.

[Extracts from Dr. Increase Smith's continued.]

QUESTION III.

Whether are not the Brethren, and not the Elders of the Church, only to Judge concerning the Qualifications and Fitness of those who are Admitted into their Communion?

Ans.—There is some difference of Apprehension, and yet no breach of Unity or Union, as to this Question, between the Brethren of the Presbyterian and the Congregational way, the former giving this power only to the Eldership, the latter paying the Fraternity with them. Mr. Colton, and from him Mr. Norton has judiciously stated and discussed this Controversy. Let their and some other Arguments be duly weighed in the Balance of the Sanctuary.

1. They that have power in Admission have power to Judge whether the persons to be Admitted are duly qualified for Admission. But this is true of the Fraternity as well as of the Presbytery. No one can be Admitted into the Church by the Elders without the Consent of the Brethren. The Community is concerned in who are Admitted, and therefore should concur therein. Its received maxim, *Quod tangit omnes, debet ab omnibus approbari*. And reason says, They that have power to Admit have power to Judge whether the persons who desire it, are fit for that Admission.

2. They that have power to Judge whether a person is fit to be cast out of Communion, have power to Judge whether he is fit to be received into Communion. The Key [the power] of Opening and Shutting belongs to the same persons. But it is clear from the Scripture, that the Brethren and not the Elders only have power to Judge whether an Offender is fit to be Excommunicated. *Matth. 18. 17.* *1 Cor. 5. 12.* All the Apostles Divines agree that Church Discipline should be Exercised, *Consensu plebis*. So amongst the Ancients, *Cyprian, Ambrose, Justin, Jerome, Chrysostom, Nazianzen, Theodoret, Calocylacus*. And amongst our Modern Divines, *Calvin, Beza, Bullinger, Melancton, Junius, Pareus, Rivet, Trelatius*. If their consent is necessary, then they have power to Judge whether they ought to consent or no.

3. They that have power to Judge whether a person Excommunicated, is fit to be restored to the Communion of the Church, have power to Judge whether persons never yet received into the Communion of the Church are duly qualified for that Communion. But the Apostles Divines agree that Church Discipline should be Exercised, *Consensu plebis*. So amongst the Ancients, *Cyprian, Ambrose, Justin, Jerome, Chrysostom, Nazianzen, Theodoret, Calocylacus*. And amongst our Modern Divines, *Calvin, Beza, Bullinger, Melancton, Junius, Pareus, Rivet, Trelatius*. If their consent is necessary, then they have power to Judge whether they ought to consent or no.

4. When Saul desired to join the Church at Jerusalem, he was not admitted until the Brethren had by the *Testimony of Barnabas* together with his own Declaration, satisfied concerning the reality of his Faith and Repentance. *Acts 13. 26, 27.*

5. If only Elders have power to Judge whether a person is fit to come to the Sacrament or to join to the Churches, then in case there is but one Elder in a Church (as there are very few Churches in New-England that have more Elders than one) the Sole power will reside in that one man's hands. Then by a parity of reason one alone would have power to suspend from Communion, which Judicious Presbyterians do not allow of. For the *London Ministers* in their Vindication of the Presbyterian Government, have these words. "It is (say they) as warrantable by the word of God, for one Minister to assume unto himself alone the power of suspending from the Sacrament, as it is to assume the whole power of admitting to the Sacrament, for *contrarium eadem ratio*: For one Minister alone to assume this power to himself, is to make himself a Congregational Pope. It is a bringing into the Church a power that would have some resemblance to Antichristian Consecration. Thus said the Presbyterians Fifty years ago.

6. The way to keep Popery out of the World, is for the Fraternity in Churches to assert and maintain that power and privilege, which does of right belong unto them. Certain it is, that in the first Ages of Christianity this power which we plead for, was not taken out of the hands of the Brethrenhood. One of the Ancients, whose writings give us the greatest insight into what was the general practice of the Churches, in the *Third Century* makes this past dispute. In one of his Epistles he has these words, *Examinabuntur Singula presentibus et judicantibus vobis*. And in another, *Vix plebi persuaduit talis potestatem adnuntiari*. That he had much ado to persuade the people to be satisfied with the Repentance and Qualifications of some that desired a Reception or Restoration to their Communion. When in after times Church Members thought with themselves, our Ministers understand Church Affairs better than we do, therefore we will unconcern ourselves, and leave all to their *Conscience and Prudence*: this was that (as some Learned men have observed) was that which made way for the rise of Po-

py. It may be it will be for the Edification of some Readers, if we recite some passages out of our famous Dr. Owen. In his Judicious Treatise of Evangelical Churches. He has these words.

"Dr. Stillington denies unto the people all Liberty or Ability to choose their own Pastors, to judge what is meet for their own Edification, what is Heresy, or a pernicious Error, and what is not, or any thing of the like nature. This is almost the same with that of the Pharisees, concerning them, who admired and followed the Doctrine of our Saviour, *John 7. 49.* *This people which knoweth not the Law: yet was it this People*, whom the Apostle directed to choose out from among themselves persons meet for an Evangelical Office. *Act. 6.* *The same People* who joined with the Apostles and Elders in the consideration of the Grand case concerning the continuation of the Legal Ceremonies, and were Associates with them in the determination of it. *Act. 15.* The same to whom all the Apostolical Epistles, Excepting some to particular persons, were written. And unto whom such directions were given and duties Enjoined as to them, as suppose not only Liberty and Ability to judge for themselves in all matters of Faith and Obedience, but also an special Interest in the Order and Discipline of the Church, those who were to say to *Archippus* their Bishop, *take heed to the Ministry which thou hast received in the Lord that thou fulfill it.* *Col. 4. 17.* Unto whom of all sorts it is Commanded that they should Examine and Try *Jehoiachin, Spirits, and false Teachers*, that are all sorts of Heretics, Heresies, and Errors. *1 Joh. chap. 2. 3. &c.* That people who even in following Ages adhered unto the Faith and the Orthodox profession of it, when almost all the Bishops were become Arian Heretics. This principle of the Reformation in Vindication of the Rights, Liberties and Privileges of the Christian People to judge and choose for themselves in matters of Religion, to pay freely in those Church Duties which are required of them, without which the work of it had never been carried on, we do abide by and maintain. Yea, we meet with no Opposition more fierce than upon the account of our asserting the Liberties and Rights of the People in reference unto Church Order and Worship. But I shall not be afraid to say, that as the Reformation was begun and carried on, on this principle. So when this People shall through an apprehension of their Ignorance, Weakness, and Unfitness to judge in matters of Religion, for themselves and their own duty, be kept and debarr'd from it; or when through their own sloth, negligence, and viciousness they shall be really unable to manage their own Interest in Church Affairs, as being fit only to be Governed if not as *Brut Creatures*, yet as *Mute persons* and that these things are improved by the Ambition of the Clergy *engrossing all things in the Church to themselves*, as they did in former Ages, if the Old Pope dome do not return, a New one will be Erected as bad as the other. Thus far Dr. Owen.

DANIEL DEKOR.

A late writer in the *London Monthly Magazine*, gives the following account of Daniel Dekor, the celebrated author of *Hobson Crusoe*, and other works equally curious and original.

"The experience of Dekor, throughout an unassuming, unassuming life, has established a fact (were any additional proof needed), that he who presumes to make men wiser or better than they are; who puts himself forth as a reformer, whether in religion, politics, or morals, must make up his mind to bear in turn the abuse of all parties; to be the victim of ingratitude, unappreciated by the benefits he has conferred on society; to be kicked, spit upon, and trampled under foot by the lowest of the low; the basest of the base; to be cursed by those whom he has blessed—in a word, to be anti-thematized and excommunicated of men. The way to succeed in life is to wind at the vices of the age, to be chary of its errors of thought and practice, to agree with it, to flatter it, to walk side by side with it. The world, like man with the goat, cannot endure rough usage; hence those have always been in best repute as moralists and men of sense, who have treated it with lenity and forbearance. To walk with the world with an orthodox steady pace, neither hastening before, nor lagging behind it, is, in nine cases out of ten, to ensure its favor; but to step forward, like a fugleman, from the ranks of society, no matter how just be one's claims to such distinction, is at once to rouse, first, the world's attention—next its envy—and lastly, its bitter, inexhaustible hatred."

"Dekor was full a century in advance of his age, and he paid the penalty of such nativity in the bitter, unsparring abuse of his contemporaries. All parties combined to assail him. The Whigs detested him, the Jacobites avoided him, the high Tories feared him, and even the Dissenters, in whose cause he had perilled his all, for whom he had gone through the ordeal of fine-pilory—imprisonment—even these for a season stood aloof from him. He was a man, however, who bore his head with a mark, that all men might avoid him. Time, however, did him justice; the malice of his enemies slowly abated; and as the quicksands of party were perpetually shifting, Dekor became more and more by each change. Still the persecutions he had experienced made visible inroads on his health. In the autumn of life he found himself without a green leaf on his boughs, his spirit blighted, sapless, and ready at the first keen breeze that might blow rudely on it, to fall a ruin to earth."

"Shortly after the marriage of one of his daughters, in 1729, he was arrested for some trivial debt, and confined in prison till the year 1730, when, perished was passed in sickness and acute mental anguish. As it fell up to the measure of his suffering, his very children rebelled against him, and on some pretext his son found means to deprive him of his aged and heart-broken father of what little remained to him of the world's wealth. This was too much for Dekor's fortitude. The principle of life within him, already severely tried, now gave way; he seldom spoke, was often seen in tears, or on his knees in prayer; and after some months of mental suffering, resigned himself without a struggle to his fate, on the 24th of April, 1731, at the mature age of 70."

HOME MISSIONS IN ENGLAND.

We recite the following paragraph from the *London Home Missionary Magazine*. It is an extract from a report of a Home Missionary, and is published under the very appropriate title of

Right views of Missionary service.

It gives me great pleasure, to inform the Committee, that I have by divine help, been enabled to add five new villages to the list of my preaching stations, making eleven in all; and I am not without hope, that a twelfth will be added soon. I have given or lent a great many tracts, and happy am I to say, that my labor has not been altogether in vain. Although, in several villages, the attendance is small, and it is difficult to persuade the people

that preaching in dwelling-houses is necessary, yet, in some, they are not only convinced of its necessity, but bear the word with much apparent concern, and sometimes thank me for what has been said to them. In the spring, I stated, that the lecture at K. was badly attended, and that there was no prayer-meeting. Now I must reverse the statement, and inform you, that there are two prayer-meetings, and no lecture. To this I have no objection, having so much to do in the country; indeed, I have not one evening in the week to spare for preaching at home. That so much labour requires much more strength of body than falls to my share to possess, is what I readily admit; but as time is short, as iniquity abounds, and as souls are perishing; I am anxious to do what little I can while it is day, knowing that the night is at hand, when my tongue will be silent in the grave. Besides, when I reflect that it requires great labour to do but little good, having to contend with the total depravity of the human heart, and the malice of Satan, I think it a duty to "steadfastly, unmovable, always abounding in the work of the Lord."

SUNDAY SCHOOL CAUSE.

We are happy to learn that the speeches delivered at the late Sunday School Meeting in Washington, are to be published in a volume. The noble sentiments uttered on that occasion by some of the most distinguished Members of Congress of different political parties, ought to be made known through the land; and thus become one of the means of exposing the real character of the opposition, which is made by unprincipled men, to every benevolent enterprise, under the cry of *Church and State*.—We subjoin extracts from the speeches of Mr. Coleman and Mr. Wickliffe of Kentucky, as reported for the N. Y. Journal of Commerce.

It is known to you, Mr. Chairman, that I reside in the Valley of the Mississippi, the theatre of the operation of this benevolent system. Indulge me in a few remarks upon the condition of this favorite land of my birth. It is the land of your birth, (Mr. Grundy,) or of your early adoption. With your recollection, and almost within mine, it was the home and hunting ground of various tribes of savages. It now presents a flourishing and happy population, engaged in the pursuits of civilized life. Where thirty years ago were deep forests and Indian wigwags, now are to be seen extensive farms, smiling villages and bustling cities. The hardy, bold and energetic band of pioneers in the West, have given a great and powerful accession to this Republic, both in physical strength & mental vigor. The character of the population is too well known to need much comment; but the situation, particularly in relation to the means of instruction, is perhaps not known to all. It neither can nor should be expected that a population, which has grown up in an unprecedented manner, within a very few years, could have all the advantages of other and older portions of the country in the means of cultivating the mind. It too often happens with new settlers, that the necessity of physical exertion deprives them of the leisure and other opportunities for instruction. Moreover the emigrants to the West were from various quarters of the confederacy, bringing various manners and customs with them, their attachment to which has operated to prevent that concert in action requisite to the adoption of any general system of education for the poorer classes of our fellow-citizens. We have grown too rapidly in numbers, to be supplied with schools in the ordinary manner. So, the salubrity of our climate, the cheapness of our lands, together with their fertility, have drawn the poor to the West. These who had large families, and were unable to maintain them conveniently in other States, have sought the West. They come, but they bring not the means, either in books or money, for instruction. They live in comfort, for the necessities of life are abundant, but they are still poor, and their minds remain uncultivated. I do not in saying this, design to extend it too far. It is only a portion of the population that is so situated. The mass of intellect in the valley of the Mississippi is equal to that of any other equal portion of the globe. Nor is the effort which we are now making, any reflection either upon the intelligence or the information of the people of the West. We are now proposing to extend means of instruction there, which have been in operation for years elsewhere.—We labor under another disadvantage. In older countries, experience has taught the necessity of establishing institutions for the protection and instruction of orphans. Our country, I mean the Valley, is not yet favored with many of these establishments. Orphans then will find a blessing in this Sunday School project. The subject of popular education has been, and is yet, interesting to us in the West. Not long since a plan was proposed to be established by the Legislature of Kentucky for this purpose. All the talent and eloquence in the country were engaged in it. I had strong hopes of its success. For the present it sleeps. The proposition proceeded on the ground that popular education was needed. If we ourselves grant so much, why suffer our pride to revolt at the Sunday School system? True, it will not be so general and so diffused a plan. But it will be very general, very cheap, and, in my humble opinion, very efficient. What an interesting fact has been communicated to us! Thirty-seven and a half cents will enable the Society to teach a pupil to read, and discharge him from school at 13 or 14 years of age, with a Testament in his hand. The bare communication of the fact is a rich commentary on the system. Who could withhold a few dollars, when he knows that each dollar will extend the great privilege of reading to three different children of poverty?—This system is striking in another view. It does not withdraw the services of the child from the family during the week. With many families this would be a great convenience. And the child would, after the engagements of labor, devote itself more exclusively to the business of the school, and consequently make a progress in learning beyond any that can be found at the ordinary school.

Mr. Chairman, I see many advantages in this system; indeed many points of superiority over almost any other, for instruction, besides the pious tendency. But I have detained you already too long to suggest them. I shall conclude by endeavoring to answer an objection which I have heard urged against it. It is said this system takes the instruction of the child from the parent, gives it to a church, and thereby increases the power of the church, by impressing upon the mind in infancy or childhood, doctrines and principles which might be rejected in the maturity of age. And that this is done with a view to a political effect, which is to eventuate in an established religion. This objection will not bear examination. It does not take the religious education of the child from the parent, because there is no compulsion to send children to the Sunday School. If children are sent, it is voluntarily done, and implies an approbation of the doctrines taught; for it cannot be pre-

sumed that the parent is inattentive to the progress of his child. But it is said that the religious parent will feel under obligations to send his children to the school. Very true; and will he not feel the very same obligation to teach the child the same doctrine, whether he sends or not? Precisely. This, if an objection, is one that we cannot avoid. Every parent who believes in the truth of any particular tenets, will naturally endeavor to teach them to all whose happiness he can in any wise control. But, Sir, this is a common thing with all churches. Each is pursuing the same plan of instruction, and with what view? What end can any church have in view in cultivating the mind, but the happiness of the mind? Can it be supposed that those who voluntarily relinquish all that the careless child delinquent here, can contemplate the accomplishment of a worldly object? If that were the object, must they not see that it is impossible on their plan? Is it not known that ignorance is the very fetter of the mind; that which enables designing intelligence to create prejudices, excite passions, and conduct to all whose happiness he can in any wise control. But, Sir, this is a common thing with all churches. Each is pursuing the same plan of instruction, and with what view? What end can any church have in view in cultivating the mind, but the happiness of the mind? Can it be supposed that those who voluntarily relinquish all that the careless child delinquent here, can contemplate the accomplishment of a worldly object? If that were the object, must they not see that it is impossible on their plan? Is it not known that ignorance is the very fetter of the mind; that which enables designing intelligence to create prejudices, excite passions, and conduct to all whose happiness he can in any wise control.

And yet it is gravely contended that the removal of ignorance, and the process of liberalizing and enlightening the intellect of man, is to be made use of to render his subservience more complete. That is to say, the light that is afforded darkens his path; the strength given, diminishes his power of resistance; and the freedom secured, throws him dependent upon the will of others! No, Sir! If any Church designed to raise up a powerful ally to operate upon and affect the political affairs of our country, they would labor to continue the minds of their people in ignorance, and consequent weakness. The efforts which are making to improve the mind, should put to shame the charge of designs to effect political results. Sir, I am at heart a friend to the improvement of the mind, in any way that it can be effected. I would not blend Church and State. I would not bring the religious and political feelings of the country either into union or collision. Nor would I have either to exercise the least control over the other. Our Constitution guarantees to all the right to worship as conscience may dictate. It is an inestimable privilege. Mr. Chairman, it is the interest of the Church and the Government to promote the instruction of the human mind. Science and literature are the sisters of liberty. They mutually advance each other. This knowledge dispels barbarism, as light dispels darkness. Preserve your intelligence, and you preserve your political independence. Release into ignorance, and our free and happy institutions must moulder and decay.

Mr. Wickliffe rose and said: Mr. Chairman, I not only second the resolution which has been submitted by the gentleman over the way, (Mr. Freelinghuysen) but I subscribe my entire approbation to the sentiments so ably and feelingly expressed by him in recommending to our favorable consideration. My indisposition this evening will prevent me from interrupting by many remarks of my own, the pleasure which all must feel from the animated development of those principles which govern and regulate the Sunday School Union; an institution which has its origin in Christian philanthropy, and whose success mainly depends upon the voluntary support of a liberal community. I must, however, trespass upon the good feelings and time of this assembly, for a single moment, while I give my public testimony in favor of an institution which has accomplished so much, and promises to accomplish more for the rising generation, an institution whose sole object is public and private good, whose every tendency is the advancement of the temporal and eternal welfare of the human race. Sir, it cannot be that this institution is unfriendly to the free institutions of our country. Its tendencies cannot be, certain I am the object of its friends is not, to unite Church and State. Can such an inference be drawn from the fact that pious and good men of all religious denominations are engaged in extending the blessings of intelligence to the unlettered youth throughout this wide spread Republic? Do those who wish to unite Church and State seek to disseminate light, knowledge and truth, among those whom they wish to enslave? Where is the literary institution, College or University, which does not claim for its founders, promoters or Professors, those who profess the truths of Revelation? The objection that the ministers of the Gospel and professors of Christianity are engaged in promoting this system of Sunday School Education, consequently it must have for its object a union between the Government and the Church, would be with equal force against every literary institution or college in the country, where pious men have any agency in their government. I do not believe that there lives in the United States one being who is silly or wicked enough to desire a union between Church and State.

Mr. Chairman, it has been your lot, as well as mine, to have been cast in early life in a country and at a time where and when the institution of Sunday Schools was unknown. I can well remember, Sir, when to the children of the villages in the West, that day, from which this institution takes its name, was the day of mischief and vice. It is now otherwise in those places in our native State, where Sunday Schools have become objects of interest and advantage to all. It is gratifying to witness the interesting scenes at one of these schools. Children, instead of a desire to engage in mischievous idleness, are ambitious to appear first and best at the place where practical, moral and religious truths are instilled into their youthful minds by the gratuitous agency of some moral or pious instructor. Sir, it is no objection with me to this institution, that it proposes to make the rising generation acquainted with the principles of the Christian Religion, and the truths of the Bible. No community, thus instructed, can be otherwise than free and happy. A people ignorant of these blessings cannot long enjoy civil liberty. They must sooner or later become the slaves of power, and victims of oppression. I hope the resolution will be unanimously adopted.

INTELLIGENCE.

REVIVAL IN A SCHOOL.

The Union Baptist Register contains part of a letter from Mr. Abner Webb, one of the Students of the Hamilton Seminary, who is teaching school and preaching at Berkshire, Ticondoga, N. Y. From the letter, written to a Christian brother, are dated "Berkshire, Feb. 4, 1831," we make an extract—

God has blessed us in our meetings. I have felt most sensibly that he has helped me to preach. I have felt every Sabbath as if I had preached all I knew, and could never preach again; but when the next Sabbath came, I have uniformly felt that the blessed Saviour was with me. I have never so realized the blessedness of that kind promise of our dear Saviour, "Lo, I am with you," as for a few weeks past.

A few in the society where I preach, we trust, have gladly received the word; and four have been

ACADEMY.

The Academy will commence on the 1st of April. The Institution is open to pupils will be spared by the Institution. The principal Preceptor, a very thing parents could wish. The Institution is open to pupils will be spared by the Institution. The principal Preceptor, a very thing parents could wish. The Institution is open to pupils will be spared by the Institution. The principal Preceptor, a very thing parents could wish.

EMERY IN WOBURN.

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ALL GEOGRAPHY.

By CROCKER & BREW-

Geography. By Samuel Crocker & Brewster. A Spelling Book, and a primer for the use of the Academy. The principal Preceptor, a very thing parents could wish. The Institution is open to pupils will be spared by the Institution. The principal Preceptor, a very thing parents could wish.

Chairman of the School

By CROCKER & BREW-

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Geography

POETRY.

For the Boston Recorder.

THE NATIVE PLACE.

Rise land, where first without a thorn
The germs of buoyant hope were born,
When budding joys sprang fair and new,
To feel the sun, and drink the dew;
Though scenes more wonderful and wild
Have since my wandering eye beguiled,
Yet none have with such graphic art
Impressed their features on my heart,
And some may boast their magic power
To gild Reflection's twilight hour.—
—Come!—in thy garb of rock and stream,
With wind-wept harp and sun-set gleam,
And voice with falling waters blending,
Come!—for my faint feelings greet
Thy image, with communion sweet.—
The circumstance of the address being from a layman, and the meeting open for the observations of all persons present, rendered it by far the most interesting, and probably the most useful, of any since the formation of the Society.

MISCELLANY.

THE SIN AGAINST THE HOLY GHOST.

There is nothing mysterious in the kind of sin by which the Holy Spirit is tempted to abandon man to that state in which there can be no forgiveness, and no return unto God. It is by a movement of conscience within him, that the man is made sensible of sin—that he is visited with a desire of reformation—that he is given to feel his need both of mercy to pardon, and of grace to help him—in a word, that he is drawn unto the Saviour, and brought into that intimate alliance with him by faith, which brings down upon him both acceptance with the Father, and all the power of a new and constraining impulse, to the way of obedience. But this movement is a suggestion of the Spirit of God, and if it is resisted by any man, the Spirit is resisted. The God who offers to draw him unto Christ, is resisted. The man refuses to believe, because his deeds are evil; and by every day of perseverance in these deeds, the voice which tells him of his guilt, and urges him to abandon them, is resisted; and thus, the Spirit ceases to suggest, and the Father, from whom the Spirit proceedeth, ceases to draw, and the inward voice ceases to reprove, and all this because their authority has been so often put forth, and so often turned from. This is the deadly offense which has reared an impassable wall against the return of the obstinately impenitent. This is the blasphemy to which no forgiveness can be granted, because in its very nature, the man who has come this length, feels no movement of conscience towards that ground on which alone forgiveness can be awarded to him—and where it is never refused even to the very worst and most malignant of human iniquities. This is the sin against the Holy Ghost.—It is not peculiar to any one age.—It does not lie in any one unfathomable mystery. It may be seen at this day in thousands and thousands more, who by that most familiar and most frequently exemplified of all habits, a habit of resistance to a sense of duty, have at length stifled it altogether, and driven their inward monitor away from them, and have sunk into a profound moral lethargy, and so will never obtain forgiveness—not because forgiveness is ever refused to any who repent and believe the Gospel, but because they have made their faith and their repentance impracticable. They choose not to repent; and this choice has been so often and so perseveringly made, that the Spirit has left them alone. They have obstinately clung to their love of darkness rather than of light, and the Spirit has at length turned away from them since they will have it so. They wish not to believe, because their deeds are evil, and that Spirit hath ceased to strive with them, who has so often spoken to them in vain; and whose many remonstrances have never prevailed upon them to abandon the evil of their doings.

Take all this attentively along with you, and the whole mysteriousness of this sin against the Holy Ghost should be done away. Grant him the office which he is invested in the Word of God, even the office of instigating the conscience to all its reproofs of sin, and to all its admonitions of repentance—and then, if ever you witnessed the case of a man whose conscience had fallen into a profound and irrevocable sleep, or, at least, had lost to such a degree its power of control over him, that he stood out against every engine which was set up to bring him to the faith and the repentance of the New Testament—behold in such a man a sinner against conscience to such a woful extent, that conscience had given up its direction of him; or, in other words, a sinner against the Holy Ghost to such an extent, that he had let down the office of warning him away from that ground of danger and of guilt on which he stood so immovably posted; or, of urging him onward to that sure road of access, where, if a man seek for pardon, he will never miss it, and where, if he cry for the clean heart and the right spirit, he will not cry in vain.

Dr. Chalmers.

A WORD IN PASSING.

Solicitous. Neighbor Placidus, I am quite distressed at the reckless opposition which is made against pious institutions.

Placidus. Well, I confess that my feelings are of the opposite character. I see much in this very opposition which encourages me.

S. How so?

P. I perceive, that the men who make the most opposition and noise, are in general, persons who give next to nothing to any good object.

I observe that they are generally of that class of the population, which feels most unwillingly every reforming influence. They seem affected precisely like certain personages of old, who, upon meeting with the Saviour, cried out, "Let us alone."

I gratify me exceedingly to observe, how little these opposers have to say against us.

I am glad to have the benevolent patrons of good institutions so entirely relieved from the necessity of watching them. It is a great saving to the cause.

I enjoy very highly, the blessed contrast, which the friends of religious enterprise and Christian morals present to the other side. How beau-

tiful are piety and benevolence, when set off by their opposites!

6. I am persuaded, that this stirring up of the sediment is necessary to purify the fountain.

7. From all this I infer, that a great work is doing among us for the cause of pure religion, and for the best interests of our country, and of the world.—*New-York Observer.*

BARNSTABLE TEMPERANCE SOCIETY.

The third anniversary meeting of this Society was held by adjournment on Saturday last at Hyannis. The meeting was opened by the Rev. Mr. Harris, after which an address was delivered by Capt. Z. D. Bassett, and the meeting addressed by Capt. Benjamin Hallett, Mr. Harris, J. Munroe and others. A large number of the President and remarks by the other gentlemen were plain, forcible, and of great interest, and were listened to with interest by a large and respectable audience. An appeal in the address, to the good sense of the community, was answered by an addition of sixty-three new members, making the whole number now belonging to the Society, two hundred and thirty-eight.

The circumstance of the address being from a layman, and the meeting open for the observations of all persons present, rendered it by far the most interesting, and probably the most useful, of any since the formation of the Society.

After the choice of officers and other business of the Society was transacted, the following resolutions were unanimously passed.

Resolved, That this Society consider the granting of Licenses to Taverns, so far as the vending of ardent spirits is concerned, as an independent, highly injurious, and what the public good does not require.

Resolved, That the conduct of Capt. Joshua Eldridge, of Yarmouth, in refusing to sell ardent spirits to his townsmen, is meritorious and worthy of example; and for which he receives the thanks of this Society.

Extract from the Report of the Executive Committee.

Temperance societies have been formed in almost every state, county, and town in the Union. In New-England there were more than one thousand societies in the United States, numbering over one hundred thousand members, and, at the present moment, there cannot be less than two hundred thousand persons who are engaged in this philanthropic cause.

In the state of New-York, there are more than three hundred associations in the little state of Rhode-Island, from 1829 to July 1830, a period of seven months, they have increased from three to sixteen societies. In our own state, there are about two hundred, and in this county alone fifteen or sixteen.

In our metropolis the cause is no less popular; it is there advocated by men of the highest standing. A large number of the medical faculty are united in pronouncing ardent spirits a slow, but certain poison. Their exertions have had the happiest influence, as is evident from the fact, that in 1822 there were in the city 112 residents of spirits, and in 1825, with a large increase of population, there were but thirteen.

Wherever we look, the signs of the times are cheering. The voice of the public is beginning to be heard in the councils of the State and of the Nation. Petitions have already been presented to the Legislature of Massachusetts to empower County Commissioners to license public houses without the privilege of selling ardent liquors, and for the sale of Wine, Beer, and Ale, has been promulgated, forbidding the Commissionaries from furnishing spirits as part of the daily rations of the United States Soldiers.

Commonwealth of Massachusetts.

BY HIS EXCELLENCY

LEVI LINCOLN.

Governor of the Commonwealth of Massachusetts.

A PROCLAMATION.

FOR A DAY OF PUBLIC FASTING, HUMILIATION AND PRAYER.

WITH the advice and consent of the Executive Council, I appoint THURSDAY, the SEVENTH OF APRIL next, to be observed as a day of Fasting and Prayer, throughout this Commonwealth.—And I invite the People of every Religious Denomination, publicly and unitedly, to consecrate the occasion to the homage and worship of Almighty God; and to beseech for Sinners, and supplication for Mercy, through faith in the Mission and Ministry of our Blessed Saviour Jesus Christ, to seek the Divine Forgiveness and Favor.

May we, on this day, give to the past a faithful review, and to our obligations and duties in the future, meditation. Instructed in our individual responsibilities, and immortal destiny, may we, by faithful self-examination, be made sensible of our defects and transgressions, and by the solemn influence of humble and contrite acknowledgment in which we engage, be brought to personal repentance and amendment. May God grant, that this shall be a day of HUMILIATION, also, for the Sins of our Land.—That we may lament the crimes and crimes which reproach the Community;—that all measures of public justice, through-out, and oppression, may be arrested, the unbalanced passions and lawless ambition of men may be rebuked, the strife of selfishness and party violence may cease, and the grave influence of humble and virtuous, and the love of order, of civil and religious liberty, and of Country, may universally prevail.

And more especially impressed, at the opening season of the year, with a sense of dependence upon the Blessings of Divine Providence, may our Prayer to God be, that He would bless the Seed time, and make fruitful the Harvest, and preserve the Health of the People.—That He, who rules the Nations, would protect and prosper our Blessed Country in all its important interests, and that the Councils and Administration of the General and State Governments may be directed by wisdom and patriotism.—that our Union may be inviolable; the equal rights and privileges of the Citizens preserved, and the Institutions which have preserved us a Free, and made us a Happy People, may continue to be our enjoyment, and the unimpaired inheritance of Posterity.

And may our Supplications for the oppressed of all Nations mingle with our Devotions, and ascend in aspirations to the Throne of Grace for the deliverance of the Enslaved, and the diffusion of the blessings of Civil and Religious Liberty, order, and good Government among every people.

Given at the Council Chamber, in Boston, this first day of March, in the Year of our Lord One Thousand Eight Hundred and Thirty-one, and the Fifty-third of the Independence of the United States of America.

LEVI LINCOLN.

By His Excellency the Governor, with the advice and consent of the Council.

EDWARD D. BANGS, Secretary.

God save the Commonwealth of Massachusetts!

From the Vermont Chronicle.

A WALL OF MEN.

It is said of Lycurgus, the Spartan lawgiver, that when the question was asked, whether Sparta should be enclosed with walls, he replied, "that city is well fortified, which has a wall of men instead of brick." The event proved that no city was better fortified than Sparta, who, in the breast of her sons, preserved a living rampart for her defence, which could not be beaten down by the open attack, or mined by the secret approaches of her enemies. That church, too, is well fortified, which has a wall of men for her defence; which is better than all the decrees of councils, confessions of faith and articles of covenant, which the wit of men has ever contrived for the protection of any church. Now it shewed a most prudent forecast in the Lawgiver above mentioned, that he trained up most carefully the youth of that city, to form in their own persons, her future walls. He caused all the children to be educated in common in the same discipline, upon invariable principles, and under the eyes of the magistrates, and the whole body of the people. Parents, too, were taught to consider their children as born, not for themselves, but for the state, which adopted them as soon as reason dawned in their minds. Let Christian parents feel that their children are born not for themselves, but for the church; and let the church adopt them at an early age, and carefully educate them in common in the Sabbath school, under the eyes of the officers of the church, and before the whole people; and they will form, not only a bulwark of defence, but an irresist-

ible phalanx for attack against the enemies of the church.

A FRIEND TO SUNDAY SCHOOLS.

What may be done by industrious habits.—"Mr. Wesley, the venerable founder of the Methodist denomination, is universally allowed to have been an extraordinary and highly distinguished character. Whatever may be thought of his peculiar sentiments, no one can deny him the credit of truly apostolic zeal and benevolence in what he conceived to be the way of duty. For upwards of fifty years he travelled eight thousand miles each year on an average, visiting his numerous societies, and presided at forty-seven annual conferences. For more than sixty years, it was his constant practice to rise at four o'clock in the morning, and nearly the whole of that period to preach every morning at five. He generally preached near twenty times a week, and frequently four times a day. Notwithstanding this, very few have written more voluminously than he; divinity both controversial and practical; history, philosophy, medicine, politics, poetry, &c. were all, at different times, the subjects on which his pen was employed. Besides this, he found time for reading, corresponding, visiting the sick, and arranging the matters of his numerous society; but such prodigies of labor and exertion would have been impossible, had it not been for his inflexible temperance and unexampled economy of time. Yet, to suppose that he had no failing or that he was free from faults, would be absurd; but after viewing his sufferings, and the extent of his success, with an unprejudiced mind, it is impossible to deny him the character of a singularly great and worthy man."

In 1791 he finished his earthly career, in the 88th year of his age. In the course of which time he preached near forty thousand sermons, and travelled about four hundred thousand miles.

Negative Goodness.—Some people seem to plume themselves upon the notion that they never did any harm, though every body can testify that they never did any good. So far as public evils are concerned by letting them alone, so far they are excellent reformers.—An editor lately closed a flattering obituary by boasting that the deceased never had made an enemy during his life. Another editor remarked that in all probability he never undertook to do any good in the world, for no such person ever failed of making enemies. There is some truth in this. Jenkins the celebrated writing master, used to say that if people even suspected a man of trying to do any good, they would try to kill him. Perhaps it was in revenge for the severity of this testimony, that people called Jenkins "Jenks."

History is—almost too much on the side of Jenkins in this matter. Who ever did any good, or attempted any, without bitter opposition from enemies, coldness from friends, and secret hindrances from professed supporters?

Never did any harm! Never made any enemies! Is this thy utmost claim, most worthy citizen? The same may be said of a barber's block, a doll, a wax image, a cabbage head. Most worthy citizen! thou shalt be embalm'd. Thou dost deserve a statue, that, thou dost deserve to have what thou hast been, a block-head. Gen. of Temp.

ILLINOIS COLONY.

At a meeting of the Illinois Colony Association held at Warner's Coffee House [in Northampton,] on Wednesday of last week, it was agreed by a number of the associates to remove to some part of that State in the ensuing spring. Some of the principles of this Association by which its members are governed, may be understood by the following preamble to their Constitution adopted at this meeting.

"Whereas the subject of settling the Valley of the Mississippi Colonies of industrious and moral men from the Atlantic States, is viewed to be of vast importance to the future character of the inhabitants of that valley, and to the common good of our country, by many of the sons of the Pilgrim Fathers of New England:

And whereas a number of persons in the Old County of Hampshire are desirous of emigrating to some part of the State of Illinois for the purpose of better providing for themselves and families, provided the privileges of a social, moral and religious character which they now enjoy, and which they highly value, can be made sure to them in their future residence;—now, therefore, for the purpose of accomplishing the above objects, the undersigned do form themselves into an association, and adopt the following constitution."

It will readily be inferred that the man whose sole object is to make money, and the man who wishes to emigrate in order to free himself from the salutary restraints of society, are not fit characters for this colony, and will not be received into it. But the Association would be happy to admit men of industrious and moral habits—men of integrity and principle, who are desirous of procuring good and cheap farms for themselves and children.

Hamp. Gaz.

Education of the Poor.—Mr. Sprague of St. Lawrence, has introduced a bill into the Assembly, requiring that the superintendents of the poor-houses shall cause to be schooled for at least one quarter of the time, such children as may be in the poor-house between the ages of five and sixteen: the charges to be made as other contingent charges of the establishment are directed to be paid. The course is now pursued in some poor-houses, in many it is not, and the children are thus suffered to grow up in ignorance. If this bill should pass, as we have no doubt it will, the result must be most beneficial and happy. The children, when they leave the poor-house will be enabled to enter into the business of life with all the advantages which education gives to its possessor.—It will be a most important means to promote intelligence and virtue and to check ignorance and vice.

Alb. Dai. Adv.

Schools in Upper Canada.—It is to be hoped if a committee on Education is appointed, something may be done to benefit that portion of the public who have most need, and have the greatest claims to partake of the national endowments to public schools. We mean that portion of the public who are in humble circumstances and receive but little benefit from such funds under the present arrangement. His Excellency, we hear, sent

to the House some curious document relative to 500,000 acres of School Lands, but we have not learned the nature of the documents, but if anticipation is of any benefit, we may expect our grand children to be educated out of the public funds, that is provided they are well guarded by the Legislature."

U. C. Herald.

Moravians.—This pious and laborious denomination have founded a Society "for propagating the gospel in Ireland," by employing readers of the Bible, distributing religious tracts, and preaching the gospel by itinerants.

A CARD.

The Subscriber gives his hearty thanks to those Ladies of Westborough, who have contributed forty dollars to the American Education Society, to make him an honorary member of it. He prays that the loan they have lent to the Lord, may conduce to his glory and the good of Zion; and that they may be repaid, and we joyfully meet in heaven.

He has peculiar reasons for gratitude, as he has no special connection with them, except as a member of the church, and has resided among them a few years, since sickness and old age rendered him unable to preach.

LEVI LANKTON.

A CARD.

Contributed for the American Colonization Society. Contributed in Rev. E. Jennings' Society, Dalton, 88 Do. in Rev. S. F. Bucklin's Society, Marlboro', 6 42 Do. in Rev. Moses G. Grosvenor's Society, Ac., 14 35 Do. in Rev. P. Cully's Society, Middleborough, 4 28 Do. in Rev. Mr. Bennett's Society, Woburn, 4 8 Do. by "a Friend," by J. B. 20 Do. in Rev. R. C. Cushing's Society, Roxbury, Thanksgiving Day, 5 Do. in Rev. R. A. Miller's Society, Worcester, 42 31 Do. by Rev. A. Morrill, Lexington, 10 Do. in Rev. Wm. H. White's Society, Littleton, 12 Do. in Rev. Mr. Stone's Society, Braintree, 14 40 Do. by Worcester County Association, U. S. Society, 100 Do. in Rev. J. G. Goring's Society, Worcester, 4 16 Do. by Rev. Ebenezer Burgess, his 3d annual payment, 100 Do. in Rev. R. Woodbury's Society, Falmouth, 10 63 Do. by Rev. A. Friend of Africa," deceased, in N. Hampshire, 50

CHARLES TAPPAN, Treasurer, No. 78, State Street, Boston. } \$421 39

NEW BOOKS.

JUST received and for sale by PERCIVAL & PARKER, No. 5, Cornhill.

LIFE AND TIMES of his late Majesty, George IV., with anecdotes of distinguished persons of the last fifty years. By Rev. George Croly, A. M.

TALES OF TRAVELS, VOL. 2. Tales of Travels in Central Africa, including Dehsham and Clapperton's Expedition, Park's 1st and 2d Journey, Tuckey's voyage up the Congo, Bowditch's account of the Mission to Aden, Clapperton's 2d Expedition, and Collier's Travels to Timbuctoo. By Solomon Bell, late keeper of the Travellers' Library, Providence House Court Boston, with a Map and numerous illustrations.

SKETCHES of Domestic Life. By an observer. 1 vol. 12mo.

TEMPERANCE AND RELIGION: or the best means and highest end of the temperance reformation. In two parts. By Rev. Samuel Nutt, Jr. Author of "Freedom of the Mind," &c. &c.

JUVENILE LYRE: or hymns and songs, religious, moral and cheerful, set to appropriate music for the use of primary and common schools.

THIS book is edited by Lowell Mason and E. F. Felt, and is published by Wm. C. Woodbridge, and Mr. S. F. South of the Theological Seminary, Andover. March 9.

NEW FAST DAY ANTHEM. JUST published and for sale by JAMES LORING, an original anthem, called Psalm of the Habakkukman, suitable for Fast and Thanksgiving. The words "Good is the Lord, the heavenly King, Who makes the earth his care, Visits the pastures every spring And bids the grass appear," &c. &c. As above, Callcott's Musical Grammar, Burroughs's Thorough Bass Primer, and Piano Forte Primer, by Burroughs. March 9.

NEW FRENCH GRAMMAR. AN EASY GRAMMAR of the French Language, for young beginners. By F. M. J. Surault, late professor of Philosophy in France, of Latin and French in Paris, and now French instructor in Harvard University.

Extract from the preface. The grammar of the French language generally used in the U. S. and in England, are evidently designed for persons already grown up, and sometimes only for persons who are capable of understanding philosophical rules and reasoning. For children, we have now no grammar which they can be fairly said to comprehend; none in which the learning of French is not made much more obscure and difficult than it ought or need to be. The present volume has been prepared to meet this want, which, as a teacher and learner every day feels. It contains therefore only what is indispensable, and all it contains is made as simple, obvious and intelligible as possible. The above work is this day published by RICHARDSON, LORRD & HOLBROOK.

Rev. L. H. also publish, Wm. Woodbridge's French Grammar, French Reader and the Explainer and Pronouncing French Word Book, and have for sale all the elementary French Works used in the schools of this country. March 9.

JUVENILE DRAWING BOOK. OR instructions in Landscape Drawing and Painting in Water Colors—Containing Progressive Lessons in Drawing, on light and shade, Tinting and finishing the subject. Also directions for sketching from Nature, and the application of Perspective. By THOMAS E. BURNETT, Master Painter. Published in Numbers by PERCIVAL & PARKER, No. 114 Washington Street. No. 2, ON THIEVES is just published. March 9.

LARDNER'S WORKS. LANGDON COFFIN, No. 31 Cornhill, Boston, proposes to publish, by subscription, the Works of NATHANIEL LARDNER, D. D. with a life by Dr. Kippis, from the last London edition in ten vols. octavo. 6s. March 2.

A SCHOOL FOR CHILDREN. THE Subscriber proposes to establish a family school for children, from the age of 7 to 14, in Chester, N. H. under the care of Miss Betsey Emerson. The situation is elevated and healthy, being on the stage road from Boston to Concord, about 7 hours ride from Boston. This school will differ in several respects from most schools. Particular attention will be paid to the religious and moral instruction of pupils. It will be small, the number limited to about 12. Preference will be given to Misses, and they will all board with their teacher. She will sustain the relation of a mother to her pupils, attend strictly to the formation of their habits, encourage their exercise in the open air in the morning, (and if desired by parents, occasionally in the kitchen to learn them something of domestic affairs,) and give them instruction in those branches of English education, adapted to their wants and attainments, which are generally taught in our Academies. A simple system of Book-keeping will be taught the older pupils, and they encouraged to keep an account of all their little expenditures. Thoroughness will be the constant aim, and explanation by analysis applied, as far as may be, to all branches.

Besides, &c., furnished at the Bostonian lowest prices. Scholars received any time after the first of May, 1831. Board and Tuition \$1.75 per week.

Refer to Rev. Asa Rand, Rev. Rufus Anderson, Dea. N. D. Gould, Nathaniel G. Lamont, of Boston.

NATHANIEL F. EMERSON. Chester, N. H. March 7, 1831.

PUBLIC NOTICE. It is hereby given that I shall sell at auction, on WEDNESDAY, the 6th day of April, at 12 o'clock, at noon, at Tenney's Tavern, in Groton, by virtue of a decree of the Court of Probate for the County of Middlesex, so much of the Real Estate of Dr. Joseph Mansfield, deceased, as will raise the sum of two thousand and fifty-four dollars and fifty cents, to pay his just debts and charges of administration. The Estate to be sold are his late Mansion-house with about 1.34 of an acre of land, and the out buildings thereon; and a parcel of mowing pasture and orcharding appurtenant thereto, containing 22 acres. The premises present a desirable residence, in a very pleasant town. Purchasers who may desire to examine these Estates which will positively be view and examine the same, are invited to do so at any time, to close the settlement of the estate of the deceased, and a good title will be given, free of all incumbrances.

By order of JOSEPH MANSFIELD, Adm'r. SAMUEL DANA, Jr. Auctioneer. Groton, March 9, 1831.

NOTICE.

THE New England Painted Floor Cloth Company inform the public that they have appointed Messrs. LORING & BREWER, Agents, for the sale of Carpet manufacture at their Establishment in Roxbury.

Messrs. Loring & Brewer will occupy the store No. 166 Washington Street, where the subscriber may be found to attend to the general concerns of the N. E. F. Cloth Company.

Orders addressed to him here, or at Roxbury, will receive the earliest attention.

SAMUEL PERKINS.

Boston, March 2, 1831.

REMOVAL, COPARTNERSHIP AND AGENCY NOTICE.

B. T. LORING, has removed his stock of Carpeting to Store No. 166 Washington street, lately occupied by the New-England Painted Floor Cloth Company. He has also taken Mr. GEORGE CLARK, into copartnership with him, and the business in future will be done under the firm of LORING & BREWER.

LORING & BREWER, having been appointed Agents for the sale of Carpeting, manufactured by the New-England Painted Floor Cloth Company, are now enabled to offer to the public an extensive assortment of PAINTED and WOOLEN CARPETINGS, of the following descriptions, viz:—

Painted Floor Cloths, of any width, without seams, not exceeding 24 feet—and of any length that may be wanted. These Cloths have all been painted under the immediate inspection of Mr. Samuel Perkins, who has been engaged in the business for a number of years, and are all warranted to be perfectly hard and smooth, and equal in quality, color and pattern to any imported.

Also—Lowell, and English, Brussels, Floor and Stair Carpeting; best of English, Venetian Floor and Stair do.; Lowell and imported Kidderminster Floor and Stair do.; settings of various qualities, colors, and patterns; Lowell Tullied; Wilton and Brussels Hosiery; Carpet Bindings; Stair Rods and Eyes; and a great assortment of such other goods as are generally kept in Carpet Stores in this city.

The assortment of Lowell Carpetings and Hearth Rugs is very extensive, and will be sold at low prices, either at wholesale or retail.

March 9.

CLARK'S SUPERIOR PRINTING INK.

MOSES WHITING has constantly for sale at the Counting Room of the Boston Ink Manufactory, No. 26, Washington Street Boston, Book and News Ink, manufactured by GEORGE CLARK, warranted, and on liberal terms.

The undersigned have used for several months past, Book Ink from the above named Factory on the Ladies' Magazine, and several other works, and are free to express a favorable opinion of its excellent qualities.

Boston, June 15, 1828. JAS. M. HUNT.

I have been using Ink from nine months past on the Power Presses, at the Mill Dam, from the above Factory, and believe it superior to any in the United States.

Boston, July 24, 1828. JAMES HERBOD.

For some time past, we have used in both our Job and News Paper Offices, Printing Ink from the above Factory, and with cheerfulness and the utmost confidence recommend it for general use.

Boston, August 23, 1828. TREE & GREENE.

The Ink used in the American Traveller Office the last two months, has been manufactured by Mr. GEORGE CLARK, and we have found it to be more uniformly good than any we have before used. We think we can safely recommend it to others as being of superior quality.

Boston, January 23, 1829. BADGER & PORTER.

We have been using in our Office for several months past, Book Ink, manufactured by Mr. GEORGE CLARK, and think we can recommend it to be equal, if not superior to any now in use.

Boston, January 27, 1829. SHAW & CUSHING.

I have made use of Ink manufactured by Mr. GEORGE CLARK, for two years past, and have found it superior to any other that I have ever used in printing. The Freeman Theatre Bill; I had much trouble to get Ink that would clean without being so strong as to tear the paper, till Mr. Clark made some expressly for such work, which has answered every purpose wished; and which I can safely recommend to printers, believing it superior to any other for large bills they can obtain.

February 19, 1829. E. G. HOUSE.

Office of the Philanthropist & Investigator.

Having used to some extent the Newspaper Ink, manufactured by Mr. GEORGE CLARK, I fully concur in opinion with Messrs. Badger & Porter in regard to its quality, and cheerfully recommend it to the notice of the fraternity.

Boston, February 24, 1829. JAMES B. VERRINGTON.

Having used for some time past at the Office of Messrs. Moore & Francis, Book Ink, manufactured by Mr. GEORGE CLARK, do with confidence and cheerfulness recommend it to the fraternity as being superior in our opinion to any now in use.

Boston, February 25, 1829. E. WARE.

For some time past, I have used Book Ink from the Factory of Mr. GEORGE CLARK, and with confidence recommend it for general use.

Lowell, February 27, 1829. EDMUND CUSHING.

The Recorder is worked up from the above named Factory. Feb. 19.

CHURCH BELLS.

THE subscriber has on hand and offers for sale at a reduced price, an extensive assortment of superior Church Bells, varying in weight from 200lbs to 2000lbs each. They were cast at the Foundry of the late Boston Copper Company, and are offered less than the usual price to close that concern; a satisfactory warranty will be given on the purchase against their breaking, for one year from date of sale. The subscriber continues to cast bells of any size wanted at short notice. Broken bells recast at a low rate.

HENRY N. HOOPER. Corner of Liberty Square & Battery March 4.